



In the name of Allah: the Compassionate, the Merciful

سورة الجمعة

AL-JUMU`AH

Name

It is derived from the sentence *idha nudiya-lis-salat-imin-yaum-il- Jumu'ati* of verse 9. Although in this Surah injunctions about the Friday congregational Prayer also have been given, yet "*Jumu'ah*" is not the title of its subject-matter as a whole, but this name too, like the names of other Surahs, is only a symbolic title.

Period of Revelation

The period of the revelation of the first section (vv. 1-8) is A. H. 7, and probably it was sent down, on the occasion of the conquest of Khaiber or soon after it. Bukhari, Muslim, Tirmidhi, Nasa'i and Ibn Jarir have related on the authority of Hadrat Abu Hurairah that he and other Companions were sitting in the Holy Prophet's assembly when these verses were revealed. About Abu Hurairah it is confirmed historically that he entered Islam after the truce of Hudaibiyah and before the conquest of Khaiber, and Khaiber was conquered, according to Ibn Hisham, in Muharram, and, according to Ibn Sa'd, in Jamadi al-Awwal, A.H. 7. Thus presumably Allah might have sent down these verses, addressing the Jews, when their last stronghold had fallen to the Muslims, or these might have been revealed when, seeing the fate of Khaiber, all the Jewish settlements of northern Hijaz had surrendered to the Islamic government.

The second section (vv. 9-11) was sent down shortly after the emigration, for the Holy Prophet (upon whom be Allah's peace) had established the Friday congregational Prayer on the 5th day after his arrival at Madinah. The incident that has been referred to in the last verse of this section must have occurred at a time when the people had not yet received full training in the etiquette of religious congregations.

Theme and Subject Matter

As we have explained above, the two sections of this Surah were sent down in two different periods. That is why their themes as well as their audiences are different. Although there is a kind of harmony between them on account of which they have been put together in one Surah, yet we should understand their themes separately before we consider the question of their harmony.

The first section was sent down at a time when all Jewish efforts to obstruct the message of Islam during the past six years had failed. First, in Madinah as many as three of their powerful tribes had done whatever they could to frustrate the mission of the Holy Prophet, with the result that one of the tribes was completely exterminated and the other two were exiled. Then by intrigue and conspiracy they brought many of the Arab tribes together to advance on Madinah, but in the Battle of the Trench they were all repulsed. After this, Khaiber had become their stronghold, where a large number of the Jews expelled from Madinah also had taken refuge. At the time these verses were revealed, that too was taken without any extraordinary effort, and the Jews at their own request agreed to live there as tenants of the Muslims. After this final defeat the Jewish power in Arabia came to an end. Then, Wad-il-Qura, Fadak, Taima', Tabuk, all surrendered one after the other, so much so that all Arabian Jews became subdued to the same Islam which they were not prepared to tolerate before. This was the occasion when Allah Almighty once again addressed them in this Surah, and probably this was the last and final address that was directed to them in the Qur'an. In this they have been reminded of three things:

1. "You refused to believe in this Messenger only because he was born among a people whom you contemptuously call the "gentiles". You were under the false delusion that the Messenger must necessarily belong to your own community. You seemed to have been convinced that anyone who claimed to be a prophet from outside your community, must be an imposter, for this office had been reserved for your race, and a messenger could never be raised among the "gentiles". But among the same gentiles Allah has raised a Messenger who is reciting His Book in front of your very eyes, is purifying souls, and showing the Right Way to the people whose misdeeds are well known to you. This is Allah's bounty, which He may bestow on anyone He may please. You have no monopoly over it so that He may bestow it over whomever you may please and may withhold it from whomever you may desire it to be withheld".
2. "You had been made bearers of the Torah, but you did not understand your responsibility for it nor discharged it as you should have. You are like the donkey which is loaded with books, and which does not know what burden it is bearing. Rather you are worse than the donkey, for the donkey is devoid of sense, but you are intelligent. You not only shirk your responsibility of being bearers of Allah's revelations deliberately, Yet, you are under the delusion that you are Allah's favorites and the blessing of apostleship has been reserved for you alone. More than that, you seem to entertain the notion that whether you fulfill the demands of Allah's message or not, Allah In any case is bound not to make any other than you the bearer of His message."
3. "If you really were Allah's favorites and you were sure of having a place of honor and high rank reserved with Him, you would not have feared death so much as to prefer a life of disgrace to death. It is only because of this fear of death that you have suffered humiliation after humiliation during the past few years. Your this condition is by itself a proof that you are fully conscious of your misdeeds, and your conscience is aware that if you die with these

misdeeds, you will meet with a greater disgrace before Allah in the Hereafter than in this world."

This is the subject-matter of the first section. The second section that was sent down many years later, was appended to this Surah because in it Allah has bestowed Friday on the Muslims as against the Sabbath of the Jews, and Allah wanted to warn the Muslims not to treat their Friday as the Jews had treated their Sabbath. This section was sent down on an occasion when a trade caravan arrived in Madinah right at the time of the Friday congregational service and hearing its din and drum the audience, except for 12 men, left the Prophet's Mosque and rushed out to the caravan, although the Holy Prophet (upon whom be Allah's peace) at that time was delivering the Sermon. Thereupon it was enjoined that after the call is sounded for the Friday Prayer all trade and business and other occupations become forbidden. The believers should then suspend every kind of transaction and hasten to the remembrance of Allah. However, when the Prayer is over, they have the right to disperse in the land to resume their normal occupations. This section could be made an independent Surah in view of the commandments that it contains about the congregational service on Friday, and could also be included in some other Surah, but, instead, it has been included here particularly in the verses in which the Jews have been warned of the causes of their evil end. Its wisdom in our opinion is the same as we have explained above.

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿1﴾

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| Whatever is | مَا | (to) Allah | لِلَّهِ | Glorifies | يُسَبِّحُ |
| And whatsoever is | وَمَا | The heavens | السَّمَاوَاتِ | In | فِي |
| The King | الْمَلِكِ | The earth | الْأَرْضِ | On | فِي |
| The All-Wise | الْحَكِيمِ | The All-Mighty | الْعَزِيزِ | The Holy | الْقُدُّوسِ |

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| Translit | Yusabbiḥu Lillāhi Mā Fī As-Samāwāti Wa Mā Fī Al-'Arḍi Al-Maliki Al-Quddūsi Al-'Azīzi Al-Ḥakīmi | | | | |
| AhmedAli | جو مخلوقات آسمانوں اور زمین میں ہے اللہ کی تسبیح کرتی ہے وہ بادشاہ پاک ذات غالب حکمت والا ہے | | | | |
| Jalandhry | جو چیز آسمانوں میں ہے اور جو چیز زمین میں ہے سب خدا کی تسبیح کرتی ہے جو بادشاہ حقیقی پاک ذات زبردست حکمت والا ہے | | | | |
| YusufAli | Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah— the Sovereign, the Holy One, the Exalted in Might, the Wise. | | | | |
| M.Khan | Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh, the King (of everything), the Holy, the All-Mighty, the All-Wise. | | | | |
| Pickthal | All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise. | | | | |
| Shakir | Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise. | | | | |

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿2﴾

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| Sent | بَعَثَ | Who | الَّذِي | He is | هُوَ |
| A Messenger | رَسُولًا | The unlettered ones | الْأُمِّيِّينَ | (among) in | فِي |
| To them | عَلَيْهِمْ | Reciting | يَتْلُو | From among themselves | مِنْهُمْ |
| And teaching them | وَيُعَلِّمُهُمْ | And purifying them | وَيُزَكِّيهِمْ | His verses | آيَاتِهِ |
| Even though | وَإِنْ | And wisdom (legal ways, As-Sunnah) | وَالْحِكْمَةَ | The Book | الْكِتَابَ |
| Verily in | لَفِي | Before | مِنْ قَبْلُ | They had been | كَانُوا |
| | | manifest | مُبِينٍ | Error | ضَلَالٍ |

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| Translit | Huwa Al-Ladhī Ba`atha Fī Al-'Ummīyīna Rasūlāan Minhum Yatlū `Alayhim 'Āyātihi Wa Yuzakkīhim Wa Yu`allimuhumu Al-Kitāba Wa Al-Ḥikmata Wa 'In Kānū Min Qablu Lafī ḌalālīnMubīnīn | | | | |
| AhmedAli | وہی ہے جس نے ان پڑھوں میں ایک رسول انہیں سے مبعوث فرمایا جو ان پر اس کی آیتیں پڑھتا ہے اور انہیں پاک کرتا ہے اور انہیں کتاب اور حکمت سکھاتا ہے اور بے شک وہ اس سے پہلے صریح گمراہی میں تھے | | | | |
| Jalandhry | وہی تو ہے جس نے ان پڑھوں میں ان ہی میں سے (محمد ﷺ) کو پیغمبر (بنا کر) بھیجا جو ان کے سامنے اس کی آیتیں پڑھتے اور ان کو پاک کرتے اور (خدا | | | | |

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

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| | کی کتاب اور دانائی سکھاتے ہیں۔ اور اس سے پہلے تو یہ لوگ صریح گمراہی میں تھے |
| YusufAli | It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom— although they had been, before, in manifest error— |
| M.Khan | He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, of Prophet Muhammad SAW). And verily, they had been before in manifest error; |
| Pickthal | He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest, |
| Shakir | He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error, |

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

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| Who no | لَمَّا | Among them | مِنْهُمْ | And also to others | وَأَخْرَيْنَ |
| And He is | وَهُوَ | Them | بِهِمْ ۖ | Have yet joined | يَلْحَقُوا |
| | | The All-Wise | الْحَكِيمُ | The All-Mighty | الْعَزِيزُ |

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| Translit | Wa 'Ākharīna Minhum Lammā Yalḥaqū Bihim Wa Huwa Al-`Azīzu Al-Ḥakīmu |
| AhmedAli | اور دوسروں کے لیے بھی جو ابھی ان سے نہیں ملے اور وہ زبردست حکمت والا ہے |
| Jalandhry | اور ان میں سے اور لوگوں کی طرف بھی (ان کو بھیجا ہے) جو ابھی ان (مسلمانوں سے) نہیں ملے۔ اور وہ غالب حکمت والا ہے |
| YusufAli | As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise. |
| M.Khan | And [He has sent him (Prophet Muhammad SAW) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allāh) is the All-Mighty, the All-Wise. |
| Pickthal | Along with others of them who have not yet joined them. He is the Mighty, the Wise. |
| Shakir | And others from among them who have not yet joined them; and He is the Mighty, the Wise. |

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۖ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

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| Of Allah | اللَّهُ | The Grace | فَضْلُ | That is | ذَٰلِكَ |
| He wills | يَشَاءُ ۖ | On whom | مَنْ | Which He bestows | يُؤْتِيهِ |
| Of Grace | | The Owner | | And Allah is | |
| | | | | Mighty | |

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| Translit | Dhālika Faḍlu Allāhi Yu'tūhi Man Yashā'u Wa Allāhu Dhū Al-Faḍli Al-`Azīmi |
| AhmedAli | یہ اللہ کا فضل ہے جسے چاہے دے اور اللہ بڑا فضل کرنے والا ہے |

The Holy Quran

The Congregation, Friday

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سورة الجمعة

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| Jalandhry | یہ خدا کا فضل ہے جسے چاہتا ہے عطا کرتا ہے۔ اور خدا بڑے فضل کا مالک ہے |
| YusufAli | Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty. |
| M.Khan | That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. |
| Pickthal | That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite bounty. |
| Shakir | That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace. |

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بُئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

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| Were entrusted with | حُمِّلُوا | Of those who | الَّذِينَ | The likeness | مَثَلُ |
| Not | لَمْ | But then | ثُمَّ | The Taurat (Torah) | التَّوْرَةَ |
| Of a donkey | الْحِمَارِ | Is as the likeness | كَمَثَلِ | Who bore it | يَحْمِلُوهَا |
| How bad is | بُئْسَ | Huge burden of books | أَسْفَارًا ۚ | Who carries | يَحْمِلُ |
| Who | الَّذِينَ | Of people | الْقَوْمِ | The example | مَثَلُ |
| Of Allah | اللَّهُ ۚ | The Signs | بِآيَاتِ | Deny | كَذَّبُوا |
| Guides | يَهْدِي | Not | لَا | And Allah | وَاللَّهُ |
| | | Who are wrong-doers | الظَّالِمِينَ | The people | الْقَوْمَ |

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| Translit | <i>Mathalu Al-Ladhîna Ĥummilū At-Tawrāta Thumma Lam Yahmilūhā Kamathali Al-Ĥimārî Yahmilu 'Asfārān Bi'sa Mathalu Al-Qawmi Al-Ladhîna Kadhdhabū Bi'āyāti Allāhi Wa Allāhu Lā Yahdī Al-Qawma Az-Zālimīna</i> |
| AhmedAli | ان لوگوں کی مثال جنہیں تورات اٹھوائی گئی پھر انہوں نے اسے نہ اٹھایا گدھے کی سی مثال ہے، جو کتابیں اٹھاتا ہے ان لوگوں کی بہت بری مثال ہے جنہوں نے اللہ کی آیتوں کو جھٹلایا اور اللہ ظالم لوگوں کو ہدایت نہیں کرتا |
| Jalandhry | جن لوگوں (کے سر) پر تورات لدوائی گئی پھر انہوں نے اس (کے بار) تعمیل (کو نہ اٹھایا) ان کی مثال گدھے کی سی ہے جن پر بڑی بڑی کتابیں لدی ہوں۔ جو لوگ خدا کی آیتوں کی تکذیب کرتے ہیں ان کی مثال بری ہے۔ اور خدا ظالم لوگوں کو ہدایت نہیں دیتا |
| YusufAli | The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong. |
| M.Khan | The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers). |
| Pickthal | The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk. |
| Shakir | The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people. |

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ

صَادِقِينَ ﴿6﴾

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| Who | الَّذِينَ | O you | يَا أَيُّهَا | Say | قُلْ |
| You claim | زَعَمْتُمْ | If | إِنْ | Are Jews | هَادُوا |
| Of Allah | لِلَّهِ | Are friends | أَوْلِيَاءُ | That you | أَنْتُمْ |
| (of) all other mankind | النَّاسِ | The exclusion | دُونِ | To | مِنْ |
| If | إِنْ | Death | الْمَوْتَ | Then long for | فَتَمَنَّوْا |
| | | truthful | صَادِقِينَ | You are | كُنْتُمْ |

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| Translit | <i>Qul Yā 'Ayyuhā Al-Ladhīna Hādū 'In Za`amtum 'Annakum 'Awliyā 'U Lillāhi Min Dūni An-Nāsi Fatamannaw Al-Mawta 'In Kuntum Ṣādiqīna</i> |
| AhmedAli | کہ دوائے لوگوں کو یہودی ہو اگر تم خیال کرتے ہو کہ تم ہی اللہ کے دوست ہو سوائے دوسرے لوگوں کے تو موت کی آرزو کرو اگر تم سچے ہو |
| Jalandhry | کہ دو کہ اے یہود اگر تم کو دعویٰ ہو کہ تم ہی خدا کے دوست ہو اور لوگ نہیں تو اگر تم سچے ہو تو (ذرا) موت کی آرزو کرو |
| YusufAli | Say: "O ye that stand on Judaism! if ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!" |
| M.Khan | Say (O Muhammad SAW): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful." |
| Pickthal | Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful. |
| Shakir | Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful. |

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿7﴾

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|-----------------|-----------------|-----------------------|-----------------|-----------------|-----------|
| Ever | أَبَدًا | They will long for it | يَتَمَنَّوْنَهُ | But not | وَلَا |
| Their hands | أَيْدِيهِمْ ۗ | Have sent before them | قَدَّمَتْ | Because of what | بِمَا |
| The wrong doers | بِالظَّالِمِينَ | Knows well | عَلِيمٌ | And Allah | وَاللَّهُ |

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| Translit | <i>Wa Lā Yatamannawnahu 'Abadāan Bimā Qaddamat 'Aydihim Wa Allāhu `Alīmun Biṣ-Ṣālimīna</i> |
| AhmedAli | اور وہ لوگ اس کی کبھی بھی تمنا نہ کریں گے بسبب ان (عملوں) کے جو ان کے ہاتھوں نے آگے بھیجے اور اللہ ظالموں کو خوب جانتا ہے |
| Jalandhry | اور یہ ان (اعمال) کے سبب جو کہ پچھلے میں ہرگز اس کی آرزو نہیں کریں گے۔ اور خدا ظالموں سے خوب واقف ہے |
| YusufAli | But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! And Allah knows well those that do wrong! |
| M.Khan | But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Ṣālimūn (polytheists, wrong-doers, disbelievers). |
| Pickthal | But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil- |

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

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| | doers. |
| Shakir | And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust. |

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

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| The death | الْمَوْتَ | Verily | إِنَّ | Say (to them) | قُلْ |
| From which | مِنْهُ | You Flee | تَفِرُونَ | Which | الَّذِي |
| Then | ثُمَّ | Will meet you | مُلَاقِيكُمْ ۖ | Surely it | فَإِنَّهُ |
| The All-Knower | عَالِمِ | To | إِلَىٰ | You will be sent back | تُرَدُّونَ |
| And He will tell you | فَيُنَبِّئُكُمْ | And the seen | وَالشَّهَادَةِ | Of the unseen | الْغَيْبِ |
| To do | تَعْمَلُونَ | You used | كُنْتُمْ | What | بِمَا |

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| Translit | <i>Qul 'Inna Al-Mawta Al-Ladhī Tafirrūna Minhu Fa'innahu Mulāqīkum Thumma Turaddūna 'Ilā `Ālimi Al-Ghaybi Wa Ash-Shahādati Fayunabbi'ukum Bimā Kuntum Ta'malūna</i> |
| AhmedAli | کہ دو بے شک وہ موت جس سے تم بھاگتے ہو سو وہ تو ضرور تمہیں ملنے والی ہے پھر تم اس کی طرف لوٹائے جاؤ گے تو پھر چھپی اور کھلی بات کا جاننے والا ہے پھر وہ تمہیں بتائے گا جو کچھ تم کیا کرتے تھے |
| Jalandhry | کہ دو کہ موت جس سے تم گریز کرتے ہو وہ تو تمہارے سامنے آکر رہے گی۔ پھر تم پوشیدہ اور ظاہر کے جاننے والے (خدا) کی طرف لوٹائے جاؤ گے پھر جو کچھ تم کرتے رہے ہو وہ سب تمہیں بتائے گا |
| YusufAli | Say: The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!" |
| M.Khan | Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh), the All-Knower of the unseen and the seen, and He will tell you what you used to do." |
| Pickthal | Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do. |
| Shakir | Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did. |

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

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| Believe | آمَنُوا | Who | الَّذِينَ | O you | يَا أَيُّهَا |
| For the prayer | لِلصَّلَاةِ | The call is proclaimed | نُودِيَ | When | إِذَا |
| Of Friday | الْجُمُعَةِ | The day | يَوْمِ | On | مِنْ |
| The remembrance | ذِكْرِ | To | إِلَىٰ | Then hasten | فَاسْعَوْا |

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

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| Business | الْبَيْعَ | And leave off | وَذَرُوا | Of Allah | اللَّهُ |
| For you | لَكُمْ | Better | خَيْرٌ | That is | ذَلِكَ |
| know | تَعْلَمُونَ | Your did | كُنْتُمْ | If | إِنْ |

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| Translit | Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Idhā Nūdī Lilṣṣalāati Min Yawmi Al-Jumu'ati Fās'aw 'IlāDhikri Allāhi Wa Dharū Al-Bay'a Dhālikum Khayrun Lakum 'In Kuntum Ta'lamūna | | | | |
| AhmedAli | اے ایمان والو جب جمعہ کے دن نماز کے لیے اذان دی جائے تو ذکر الہی کی طرف لپکو اور خرید و فروخت چھوڑ دو تمہارے لیے یہی بات بہتر ہے اگر تم علم رکھتے ہو | | | | |
| Jalandhry | مومنو! جب جمعہ کے دن نماز کے لیے اذان دی جائے تو خدا کی یاد (یعنی نماز) کے لئے جلدی کرو اور (خرید و) فروخت ترک کر دو۔ اگر سمجھو تو یہ تمہارے حق میں بہتر ہے | | | | |
| YusufAli | O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew! | | | | |
| M.Khan | O you who believe (Muslims)! When the call is proclaimed for the Salāt (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allāh [Jumu'ah religious talk (Khutbah) and Salāt (prayer)] and leave off business (and every other thing), That is better for you if you did but know! | | | | |
| Pickthal | O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know. | | | | |
| Shakir | O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know. | | | | |

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

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| The (Jumah) Prayer | الصَّلَاةُ | Is finished | قُضِيَتِ | Then when | فَإِذَا |
| The land | الْأَرْضِ | In | فِي | You may disperse | فَانتَشِرُوا |
| The Grace | فَضْلٍ | Of | مِنْ | And seek | وَابْتَغُوا |
| Allah | اللَّهُ | And remember | وَاذْكُرُوا | Of Allah | اللَّهُ |
| successful | تُفْلِحُونَ | That you may be | لَعَلَّكُمْ | Much | كَثِيرًا |

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| Translit | Fa'idhā Quḍiyati Aṣ-Ṣalāatu Fāntashirū Fī Al-'Arḍi Wa Abtaghū Min Fadli Allāhi Wa AdhkurūAllāha Kathīrāan La'allakum Tufliḥūna | | | | |
| AhmedAli | پس جب نماز ادا ہو چکے تو زمین میں پھلو پھرو اور اللہ کا فضل تلاش کرو اور اللہ کو بہت یاد کرو تاکہ تم فلاح پاؤ | | | | |
| Jalandhry | پھر جب نماز ہو چکے تو اپنی اپنی راہ لو اور خدا کا فضل تلاش کرو اور خدا کو بہت بہت یاد کرتے رہو تاکہ نجات پاؤ | | | | |
| YusufAli | And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. | | | | |
| M.Khan | Then when the (Jumu'ah) Salāt (prayer) is ended, you may disperse through the land, and seek the Bounty of Allāh (by working, etc.), and remember Allāh much, that you may be successful | | | | |

The Holy Quran

The Congregation, Friday

Sura # 62 – 11 Verses - Madina

سورة الجمعة

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| Pickthal | And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful. |
| Shakir | But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful. |

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

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| Some merchandise | تِجَارَةً | They see | رَأَوْا | And when | وَإِذَا |
| They disperse headlong | انْفَضُّوا | Some amusement | لَهْوًا | Or | أَوْ |
| Standing | قَائِمًا ۚ | And leave you | وَتَرَكُوكَ | To it | إِلَيْهَا |
| Has | عِنْدَ | That which | مَا | Say | قُلْ |
| Than | مِنَ | Is better | خَيْرٌ | Allah | اللَّهُ |
| Merchandise | التِّجَارَةِ ۚ | And than | وَمِنَ | Any amusement | اللَّهْوِ |
| Of providers | الرَّازِقِينَ | Is the best | خَيْرٌ | And Allah | وَاللَّهُ |

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| Translit | <i>Wa 'Idhā Ra'aw Tijāratān 'Aw Lahwan Anfaddū 'Ilayhā Wa Tarakūka Qā'imāan Qul Mā 'IndaAllāhi Khayrun Mina Al-Lahwi Wa Mina At-Tijāratī Wa Allāhu Khayru Ar-Rāziqīna</i> |
| AhmedAli | اور جب وہ لوگ تجارت یا تماشہ دیکھتے ہیں تو اس پر ٹوٹ پڑتے ہیں اور آپ کو کھڑا ہوا چھوڑ جاتے ہیں کہ دو جو اللہ کے پاس ہے وہ تماشہ اور تجارت سے کہیں بہتر ہے اور اللہ بہتر روزی دینے والا ہے |
| Jalandhry | اور جب یہ لوگ سودا بکتا یا تماشہ دیکھتے ہیں تو ادھر بھاگ جاتے ہیں اور تمہیں (کھڑے کا) کھڑا چھوڑ جاتے ہیں۔ کہ دو کہ جو چیز خدا کے ہاں ہے وہ تماشہ اور سودے سے کہیں بہتر ہے اور خدا سب سے بہتر رزق دینے والا ہے |
| YusufAli | But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." |
| M.Khan | And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad SAW) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allāh has is better than any amusement or merchandise! And Allāh is the Best of providers." |
| Pickthal | But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the best of providers. |
| Shakir | And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers. |